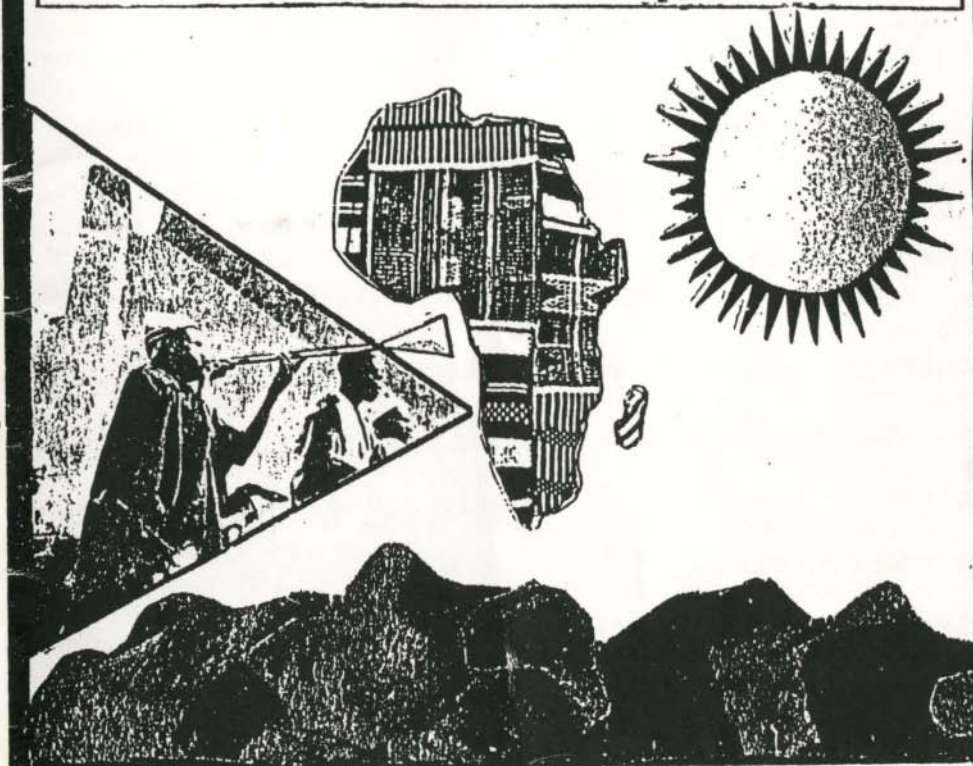


HARAMBEE FLAME



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**HARAMBEE AFRIKAN CULTURAL ORGANIZATION
CENTRAL COMMITTEE**

Alaga(Chairman) - Shaheed Khaleel Hamza

Eso/Alakoso Asha(Sgt.-at-Arms/Chrmn. of Cultural Affairs
Committee) - JaRon Dean

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Eleto(Admin. Chrmn.) - Iem Hotep

Akowe(Secretary) - Tyrone Hayes

Akewi(Librarian) - Ur ser Ra

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we work to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right. In in the true spirit of the Swahili word, "haram-bee," we promote the idea that cultural awareness is germane to human growth.

Commentary

On the March 10th. edition of "60 Minutes," one of the segments featured an interview with an African professor of law at George Washington University, Paul Butler. Butler, a former prosecutor, has taken the position that African people on juries in the U.S. should refuse, regardless of the evidence, to arrive at findings of guilt in cases where the defendants are African and where the crimes with which they have been charged are of a non-violent nature. Interrogated by the interviewer as to the justification for this proposed policy and practice of "jury nullification," Butler explained that far too many African people--in particular, young males--are being locked away and that, instead of African jurors participating in the wholesale imprisoning of their own people, should be out in their communities creating and/or participating in programs to guide African youth in positive directions. At one point, the interviewer, trying to put the professor on the defensive, asked if he could say something to make him understand the legitimacy of the proposal. He responded that it really made no difference whether "white people understand."

As was to be expected, other legal "experts" were brought into the mix to attack Butler's position. Among them was another African, a former teacher of Butler at Harvard. He, dressed in conservative suit and monstrosly large bow tie and speaking in his best Caucasian voice and mannerisms, attacked Butler's idea as misguided and as a violation of what he apparently viewed as the sacredness of the jury system and as a violation of the spirit of the U.S. Constitution.

Just two days after the airing of this edition of "60 Minutes," Mahmoud Abdul-Rauf, an African star player for the Denver Nuggets basketball team, broke into the news when he spoke to a reporter about his refusal to stand for the playing of the National Anthem prior to games. He stated that his religion(Islam) did not permit him to worship nationalism or its symbols and he went further to state that, as far as he was concerned, the U.S. flag is a symbol of oppression and tyranny. This sent sports writers and

other media types scurrying to all quarters to gather words of disagreement. While they found these, they also found words of at least qualified support for Abdul-Rauf and his stand. Dikembe Mutombo, a fellow Nugget, was visibly upset with the N.B.A. leadership's decision to suspend his teammate and referred to the Association's action as an embarrassment.

On the other hand, the Houston Rockets' Hakeem Olajuwon, in addressing the question of Islam and patriotism, said, "Islam teaches that you should respect and obey the laws of the country you live in." Olajuwon, possibly the most respected player in the N.B.A., was featured recently on national television regarding his reported refusal to endorse expensive basketball shoes. According to the feature, he had received several offers from shoe manufacturers, which he had turned down until Spaulding brought him a pair of basketball shoes that it would sell at \$35. He accepted this deal, explaining that high-profile athletes are necessarily role models and that, as a role model, he wasn't going to contribute to the killing and dying over the status of high-priced sneakers. Olajuwon is a man of dignity and one who acts according to the values instilled in him by his religion and the traditions of his culture. Unlike many of his fellow N.B.A. players, he acts with dignity and respect, both on the court and off. In contrast to Charles Barkley, for example, he is not known for acting the role of "enforcer" or for taking the occasional cheap shot. In contrast to a player like Dennis Rodman, he is not known for undisciplined and/or erratic behavior.

Unfortunately, despite the dignity with which he carries himself, Hakeem Olajuwon is apparently either naive about or at least somewhat ignorant of the past and present history of this country, the laws of which he believes Abdul-Rauf should respect. Or/and it may be the case that he has mistakenly taken it for granted that the career, economic, and social opportunities he has been able to grasp are sufficient evidence of freedom and justice for all in the U.S.

Whatever accounted for Olajuwon's remarks, the fact is that he allowed himself to be an instrument of N.B.A. officials and news media in their efforts to throw water on the legitimate fire ignited by Abdul-Rauf. His comments and

both the comments of some other African N.B.A. players and their collective inaction functioned to allow Abdul-Rauf to be isolated and, thus, vulnerable in the face of N.B.A. front-office clout. That vulnerability was made obvious by the fact that, while Mahmoud had stated that he would not compromise, he wound up doing just that.

But there could have very easily been a different outcome. A couple of generations ago, large numbers of basketball fans were willing to pay to see all-Caucasian, or nearly all-Caucasian, teams compete against each other. But the pro basketball fans of today are too accustomed to seeing the rhythmic, above-the-rim, acrobatic style of ball that Brothers, over the years, have brought to the game to fill up arenas to see some Brotherless basketball. They've gotten too used to the likes of Michael Jordan, Shawn Kemp, and the like; and before them, stars such as Dr. J, "Slick" Watts, Kareem Abdul Jabbar, and others.

We are familiar with mice that roar. But in this case, what we had were lions that squealed. Had the African players decided, for example, to support Mahmoud by not playing, they would have exercised some power. They could have decided to be supportive by agreeing to remain in the locker rooms prior to games, until the conclusion of the playing of the National Anthem. But instead of flexing their collective muscle, they squealed, acted powerless. As a result, Brother Mahmoud stands, albeit in prayer, before a flag which, does, as he said, symbolize oppression and tyranny.

What about Brother Butler? As was the case with Mahmoud Abdul-Rauf, he was subjected, on "60 Minutes," to an isolation ploy and also, as in the case of Abdul-Rauf, had his fire attacked by the water of a fellow African. How vulnerable is he to being isolated? Is his position at George Washington University in jeopardy? Will other African law professors, lawyers, and so forth be supportive of him, speak on behalf of the legitimacy of his arguments? We'll see.

Beyond the specific circumstances differentiating between them, what we have in both cases is a clash between nationalisms: an African nationalism on the part of individual African persons in this country knocking heads

with the larger and much more institutionalized Caucasian nationalism. Mahmoud Abdul-Rauf, in refusing to stand for the National Anthem, was acting on behalf of an African nationalism that recognizes both that this nation was founded on the oppression of his people and that the oppression continues. He understands that the Stars and Stripes is a symbol of that oppression. The N.B.A. bosses, Caucasian-run media, and Caucasian fans, operating out of Caucasian nationalism, have said to Brother Abdul-Rauf, "you stay in your place."

By exhorting African jurors in this country to put the collective needs of their people ahead of Caucasians' laws and procedures related to the criminal "justice" system, Professor Paul Butler has spoken from the spirit of African nationalism. What he has proposed is in the civil-disobedience tradition of African nationalism in the U.S. The "60 Minutes" interviewer, in attempting to discredit the legitimacy of both Butler's proposal and the rationale behind it, was functioning on behalf of Caucasian nationalism. He understood that the primary aim of Caucasian nationalism--the maintainance of Caucasian power and domination over people of color--is best served by people of color accepting the authority of Caucasian institutions as legitimate and recognizing these institutions' rules and procedures as sacrosanct.

In these and other clashes between African and Caucasian nationalisms, we must be mindful of the greater institutionalization and organization of Caucasian nationalism and must make maximum effective use of our numbers so that we can give each other protection. When we act, we should act together and act in the most effective possible fashion. But because some of us are more sensitive to oppression than others, more bold, more courageous, more impatient, and so forth, some of us will strike out on our own, as Brother Abdul-Rauf appears to have done. When this happens and we see that the individual's action is in the interests of African nationalism, it is our responsibility to move to the aid of that Sister or Brother, to either join in the action she or he has initiated and/or mobilize support so that the Sister or Brother cannot easily be isolated and picked off.

Editorial Policy

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization (Nebraska State Per chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped, self-addressed return envelope.

From Other Sources

Foreign Intelligence Surveillance Act's Secret Court

"Since its founding in 1978, a secret court created by the Foreign Intelligence Surveillance Act...has received 7,539 applications to authorize electronic surveillance within the U.S. In the name of national security, the court has approved all but one of these requests from the Justice Department on behalf of the Federal Bureau of Investigation and the National Security Agency. Each of these decisions were reached in secret, with no published orders, opinions, or public record. The people, organizations, or embassies spied on were not notified of either the hearing or the surveillance itself...

"When Clinto signed Executive Order 12949 on February 9, the frightening mandate of the FISA, court was greatly expanded: It now has legal authority to approve black-bag operations to authorize Justice(DoJ) requests to conduct physical as well as electronic searches, without obtaining a warrant in open court, without notifying the subject, without providing an inventory of items seized. The targets need not be under suspicio of committing a crime, but may be investigated when probable cause results solely from their associations or status...

"Although its powers have been enhanced to include physical searches, the FISA court retains the same low profile structure that it had in 1978. On the first tier are seven federal judges, appointed to staggered seven-year terms by the chief justice of the Supreme Court. Each judge takes a turn reviewing applications submitted by the attorney general. He or she sits in a sealed, vault-like chamber on the top floor of the Justice Department headquarters, where the door is always locked and guarded and the room is regularly inspected for bugs.

"In the unlikely event that the first tier rejects an applicaton, the Department of Justice can appeal to the FISA Court of Review..."

-from "The Secret FISA Court: Rubber-Stamping On Rights,"
pages 6 and 7, Jan.-Feb. BLACK AUTONOMY(Seattle, WA.)

L.O.C. Update

[Editor's note: The passages below represent a part of our effort to keep you abreast of the work of various L.O.C.(Local Organizing Committees), which were established around the U.S. to make good on the promises of the Million Man March.]

"In the midst of the Nation of Islam's 1996 Saviours' Day, Million Man March strategists and organizers, representing Local Organizing Committees(LOCs) from every region of the country, took center stage.

"Religious, political, civic, fraternal, and community-based leaders celebrated the unprecedented gathering and laid the foundation for making the LOCs permanent organizations during a February 24 National LOC meeting...

"Many organizing committees have successfully interwoven the objectives of the march with the agenda of the National African American Leadership Summit(NAALS). Timothy McDonald, president of the Atlanta LOC, told the audience about Atlanta's successful drive in registering more than 26,000 new Black voters, transferring thousands of dollars to Black-owned banks, increased adoption rates and creating a thriving LOC newsletter...

"Under the leadership of Reverend Al Sampson, we have started the first Black contracting school. Our LOC has also started a computer network so that we can link our communities together. We've provided sales training and have started a Black business directory and Black Express Newspaper', said Ella Echols from the Chicago Metropolitan Planning Area Committee.

"Moses Stuart, from the LOC in Brooklyn, spoke of establishing an educational day care center for young Black and Latino parents who are trying to work and have nowhere to take their children due to a lack of money in the school system...

"The local groups were encouraged to certify and legally

protect their organizations by establishing charters and constitutions. The NAALS/LOC alliance will soon host a series of national conferences to deal with adoption, youth leadership, prison reform, economic development, and plans a major political convention in September..."

-from "Local Organizing Committees Take Center Stage,"
page 10, March 20 THE FINAL CALL

Congressional Black Caucus Lobbied To Hold Hearings On COINTELPRO

"On February 13, a delegation of activists and lawyers met with members and staff of the Congressional Black Caucus to press their demand for federal civil rights investigation into the case of Mumia Abu Jamal, a former member of the Black Panther Party and an award winning journalist, who was sentenced to death in 1982 after a trial supporters charge was riddled with constitutional errors.

"The delegation, organized by the Free Mumia Abu-Jamal Coalition, also included activists and lawyers from the International Concerned Family and Friends of Mumia Abu-Jamal, Equal Justice-Quixote Center, the National Conference of Black Lawyers, the Malcolm X Commemoration Committee and the New African Liberation Front...

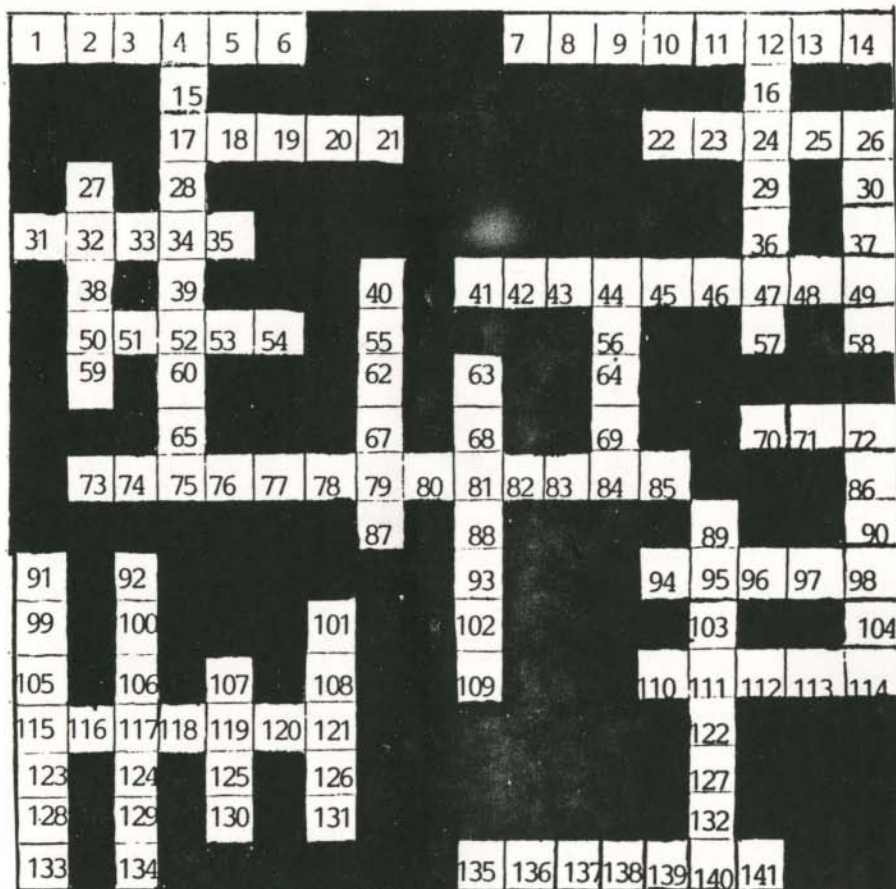
"The two hour meeting was attended by senior staff members of key CBC representatives and after speakers from the visiting group made brief presentations there followed a spirited exchange of ideas and questions that led to the CBC staff agreeing to launch a much broader hearing designed to probe the role of U.S. intelligence agencies in the infamous counter-intelligence program known as COINTELPRO that resulted in the arrest, conviction and driving into exile scores of political activists in the 1960s - '70s and '80s...

"The CBC staff made it clear that because of the growing strength of the Republican Party in the congress, their resources and influence had been cut back drastically and that for them to undertake such hearings it would be necessary for a large scale letter writing campaign to be

launched calling for the general body of the House of Representatives to endorse such hearings..."

-from "Congressional Hearings On COINTELPRO In The Works,"
page 8, Spring 1996 NATION TIME(Jamaica, N.Y.)

Africentric Crossword Puzzle #10 - Questions



Don't Sweat 61 and 66. They be non-existent.

-Continued on page 11-

African Delegation From U.S. Visits Haiti

"...the delegation of ten including Black college professors, journalists, religious leaders and political activists journeyed to Haiti on a fact-finding mission Jan. 22-29...

"We come to Haiti to humbly assist the strong political leadership of the Haitian people in an effort to build solidarity at the grassroots level, people to people, between U.S. organizations and Haitians', said trip organizer Ron Daniels, chairman of the New York-based Campaign for A New Tomorrow...

"The delegation brought computers, radios, school supplies and other items to assist Haitians in rebuilding a country torn apart by years of corrupt political leaders and what many call abuse by international organizations such as the World Bank and the International Monetary Fund(IMF)...

"The delegation's seven-day visit included meetings with Haitian political leaders, clergy, business representatives and youth leaders involved in the Haitian struggle. The delegation held a half-hour meeting with Haiti's newly-elected President Rene Preval. In that meeting President Preval told the delegation that security was the number one issue confronting the nation.

"Haiti's young, inexperienced national police force is being trained by the U.S. government, whom some say is responsible for many of Haiti's problems. When Haitian military dictators were forced from power in 1994, during the U.S. military invasion of the island, many of the army officers and remnants of the dreaded Tom Tom Macoute execution squad were not forced to disarm. Some Army leaders still vow to return when peacekeepers depart...

"One U.N. soldier told the visiting Black Americans that FRAPH, a C.I.A.-linked Haitian terrorist group, has been allowed to infiltrate Haiti's National Police. Some Haitian political leaders expressed the same concern..."

-from "Haiti's Search For Solutions," page 12, March 20
THE FINAL CALL

Across

- 1-(last name)_____ is the elected successor to Jean Bertrand Aristide.
- 7-The _____ Life Clinic, associated with the Nation of Islam, has been slated to conduct clinical trials on an alpha-interferon AIDS-fighting drug.
- 17-The standard currency in Nigeria is the _____.
- 22-The wars between Carthage and Rome are often referred to as the "_____ wars."
- 31-This African U.S. presidential candidate was escorted out of a t.v. studio earlier this year by police after being denied the opportunity to participate in a debate among presidential candidates: _____.
- 41-The _____ is common to both traditional African and Native American folk tales. Portrayed in animal form, the character is used as a vehicle to teach lessons to people about their foolish ways.
- 50-Louis Farrakhan's recent visit to the African nation of _____ has resulted in threats of legal action by certain members of the U.S. Congress.
- 70-Giving some _____ is an expression of greeting or approval.
- 73-A concern about _____ was often cited by Caucasian segregationists in their opposition to desegregation of schools and other public gathering places.
- 94-This former Philadelphia police chief, _____, led a department known for running roughshod over the alleged "rights" of African people.
- 110-The Great Pyramid at Giza, according to the theories of some Egyptologists, is one of several _____ of pharaohs.
- 115-Lake _____ in East Africa is the site of important fossil finds associated with humans' earliest beginnings.
- 135-Though it is a rarity these days, African _____ in the U.S. "sport of kings" were once the rule rather than the exception.

-remainder of questions on page 14-

Guest Commentary

I believe our adults and parents let our children be children too long. In some countries, babies are born princes or princesses and have to be prepared to fill these positions of royalty. Why not prepare our children for this life? We're familiar with the saying, "When you're eighteen, you can do what you want; but, as long as you're under my roof, you will follow my rules." The child may become insubordinate but know who his parent is and, most of the time, has no choice but to listen and obey. But when the child turns eighteen and enters the "free world," guess what. Nobody can tell him anything, parent included.

As to young brothers who are still under the care of parents/guardians, we know they are facing many different family situations: single-parent families, dope-fiend mothers, incarcerated fathers, on and on. Not knowing the particulars of the family situations of the two Chicago youth accused of dropping a child from a fourteenth-story window, I speak my thoughts in general. But, first, I must say that the crime was a hideous crime but that the youth were not hideous people. And I'm totally against them going to prison to be confined as [adult] criminals.

In cases like this, what should "the system" do? "The system" has already disappointed me. It can find reasons to spend money on zoo animals when it can't find money to help finance organizations trying to help communities. Unfortunately, I've been caught up in "the system" and am doing time. But this doesn't stop me from wondering where the programs are that offer alternatives to prison for children who are in the same or similar predicaments as the youth accused of dropping the child from the window.

Most everybody I ran with has gone to the Kearney Home for Boys, Geneva Home for Girls, county jail, and/or prison. "The system" has only one way of dealing with [African] youth who get into trouble: lock them up, the "law of the land."

But locking youth up and offering them no real opportunities for rehabilitation does nothing but produce smoother, bolder, or more dangerous criminals. It gives them the idea that

what they have to do is dodge getting caught next time. So when the question is asked as to what the "justice" system should do, I move it to the question of what the Afrikan community should do.

Our communities should have large numbers of people showing up in courts and elsewhere to show support for our young brothers and sisters, not just to show themselves or just to talk but come **equipped** with organizations designed for these situations!

We should be owning our own youth facilities, work programs, and so forth. But we don't have these answers to what we should be doing. And time is ticking, tragedies are increasing. We need a fire in us for our children, fire like that ignited by the Million Man March. We need to be of one mind and say to each other: "Either our children live or we die trying to keep them alive." We have to **show** them, **show** them we care. We have to gain control, and take matters more serious, stop accepting these things that happen to us as being "just a part of life."

All "the system" is doing is building more places of imprisonment for yet another generation. And that new generation will be something, unless we put a stop to this course now! Bottom line: If there are people who care, better show it **now**, with fire!

-Ken Loc(Kenny Walker

Down

- 4-Two generations of film-making on the lives of African people have come from the _____ father-son duo.
- 12-To seek _____ is to seek a promise from government or a government agency that it will not prosecute.
- 26-This snake was associated with attributes of deities in both Kemet and India and continues to have such status in India today: _____.
- 27-This Sister was a crusader against lynching of her people in the U.S. and made effective use of both her oratorical and writing skills in the effort: (last name) _____.
- 40-_____, once known for his anthropological work, is now involved in a nasty political contest against Daniel Arap Moi in Kenya.
- 44-An organization's statement of its beliefs is called a "_____."
- 63-The measuring of the wight of the heart against that of the _____ was a symbolic representation in Kemet of judgement of a person's righteousness.
- 72-"_____" is a term used to designate a specific improvisation by an ethnic group on a language not its own.
- 89-A frequent criticism by women of gangsta rap is that it expresses and promotes _____.
- 91-Kwame Toure(formerly, Stokely Carmichael) was recently hospitalized in New York City. The medical team that diagnosed and treated him was led by Dr. Barbara _____.
- 92-Nations that are short on mineral resources but are blessed with scenic topography, attractive beaches, etc. often turn to _____ in order to earn foreign currencies.
- 101-The MOVE house destroyed by Philadelphia cops in 1985 was located on _____ Avenue.
- 107-_____ wine is a common drink of greeting in many traditional African societies.

Announcements

Multi-cultural arts and crafts show will be held on the following dates: May 18 and 19 at Westroads Mall. The show is an undertaking of Success Unlimited. For information about times, fees, etc., contact Success Unlimited; 431 Galvin Road, Suite 120; Bellevue, NE.; 68005. The telephone number is (402) 292-1203. Contracts and fees must be in by May 13.

The African American Museums Association(AAMA) will hold its 18th annual conference on August 29, 30, & 31, 1996 at Crowne Plaza Hotel in Kansas City, Missouri. The conference will be hosted by the Bruce R. Watkins Cultural Center. A call for conference session proposals has been issued, with a deadline of Monday, April 15, 1996. Preference will be given to sessions clearly reflecting the conference theme, "Capitalizing On Our Culture: Heritage Tourism and the African American Museum." For session proposal forms, conference registration, or membership information, contact Jocelyn Robinson-Hubbuch, executive director, at 513-376-4611, or write AAMA, P.O. Box 548, Wilberforce, Ohio 45384.

Friends of the family of Jama Kenyatta Ahmose, formerly known as Jeffrey Johnson, are asking for help for the family because Ahmose has been diagnosed with a rare form of cancer. According to an article in a recent edition of the OMAHA STAR, the Brother's benefits from his job will run out at the end of this month. Persons wanting to give help or find out how they can be of help should write Brother Ahmose at 540 B St. in Lincoln or call him at 477-2960.

Back In Time

The interplay of competing forces in the Mediterranean between Rome and Greece, the rise of Alexander and the movement of his army into Western Asia and subsequently Egypt, 332 B.C., began to weaken the structure of North African states to the point that some of them became Greek colonies. Rome's challenge to the Greeks and the beginning of the Punic Wars installed an aggressive European power in North Africa for the first time. The ruthlessness of Roman taxation made many North Africans question old gods and turn to new gods. The people in North Africa and in Western Asia found some spiritual relief in recalling, through fact of folklore, the story of a crucified savior. At first, the Romans laughed at the adherents to this new religion, considered them weaklings because the religion preached non-violence and love of your enemies, a concept contrary of the Roman belief of that day. The Romans began to kill African for being Christians. Roman exploitation, taxation and ruthlessness cause a lot of the original Africans in North Africa to move further into the body of Africa...The drying-up of the area that later became the Sahara had begun to occur over 2,000 years before the Romans arrived. This population, also, migrated into inner Africa. Finally, the Romans stopped killing Christians and became Christians. They declared war on the African Christian for control of the Church. The aggressive temperament of the Europeans outside Europe was already manifesting itself in North Africa. There were more Africans killed by the Romans in the amphitheaters in North Africa, mainly in the country we now know as Tunisia, than in the Arena in Rome...

Source: Dr. John Henrik Clarke's introduction to THE ARAB INVASION OF EGYPT AND THE LAST 30 YEARS OF THE ROMAN DOMINION by Alfred J. Butler

